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EXPERIENCES OF A LECTURER

General.—These notes deal mainly with experiences in schools. Most place-names are omitted. It is difficult to avoid the word "I", but the writer has no wish to speak of himself, otherwise than as a representative of the B.E.A. He hopes that in this frank and informal account of his experiences he will tread on no corns: no offence is intended or should be taken.

Types of school visited.—These are of all kinds: Infant, Elementary, Senior, Secondary, Training College, University Education Department. Rather the larger half of schools visited have been Secondary. A Secondary school Head can usually invite a lecturer, if he wishes to do so: an Elementary school Head is less free. The invitation of a "peripatetic lecturer" is sometimes forbidden. Regulations vary greatly. In one county some towns forbid an outside lecturer in the Secondary Schools but not the Elementary; other towns in the same county have the contrary rule.

The children have been of all degrees of age and intelligence. On several occasions 150–250 infants aged 5–6 have enjoyed and taken in a lesson for 1½ hours, with no sign of tiring. With what other language would this be possible?

Numbers.—School audiences vary from 30 to 700. The average audience at a school is 136; at other meetings 24. If light, seating, and acoustics are good, a large audience is as easy to teach as a small one; in some respects easier.

When a school tells you to expect an audience of 100, you will have 100. At other meetings divide the number you are told to expect by 3: if you are promised 30 you will have 10. The reason is that people do not like to invite you to a small meeting. They therefore double the largest number possible on the most optimistic estimate, and on the evening explain the discrepancy as due to a regrettable combination of unexpected circumstances.

Organization. — The large majority of school engagements are obtained by a letter on our Education Committee's notepaper, offering a lecture. This is accompanied by a list of schools visited, a copy of opinions expressed by Heads and Inspectors, and *Esperanto in the School.* If sent by post, 75% of these letters may go unread into the W.P.B., but (in peace-time) the remainder are likely to be fruitful. If accompanied by a personal visit, however, the majority bring an invitation.

Loose-leaf records are kept of every lecture given, with full details of lesson, reception, and results. These are classified geographically for future reference.

Local collaboration.—*Competent* help by local Esperantists is invaluable. Witness Turnbull of Bristol (p. 30). Unfortunately, with several brilliant exceptions, it is seldom forthcoming; most engagements are secured direct from Kingston. Local Esperantists are apt to be unwilling to make any effort ("*You don't know our schools!*"). Yet these same schools have often given a warm welcome when tactfully approached.

Of course, the best recommendation is that given by one Head to another. Often, after a lecture, a Head writes or telephones to another: "*We have enjoyed this talk tremendously: I really think you ought to have one too.*" Or a glowing report in a school magazine (and such magazines have a surprisingly wide geographical distribution) reaches another school. Or a teacher present at a lecture afterwards becomes a Head himself, and wants a similar talk at his school. One lecture in Maidstone

Grammar School for Girls thus resulted in 14 lectures to schools in Beckenham, Penge, Camberwell, Southampton, Andover, Sutton, Odiham, Brigg and Gainsborough.

If a Boys' school is visited, it is useful to ask for the loan of a girl from the neighbouring Girls' school (*"I want to be able to speak of* 'li' *and* 'ŝi' ")—though of course the girl is really not in the least bit necessary! The Head 'phones to the Headmistress, who sends along three or more girls (*"One could hardly send* one *girl alone"*), and probably comes along herself from curiosity, with the almost inevitable result that the Girls' school also has a lecture (*"Why were we left out?"*).

Sometimes the local Director of Education is an Esperantist or interested. In this case one may visit most of the elementary schools in the town. One Director wrote to every school under his jurisdiction, saying: *"Having heard some of these lectures, I can promise you a very interesting, enjoyable, and instructive talk. The demonstrations are very valuable examples of good methods as applied to language teaching, and your Staff would probably find them of great interest from this point of view."* As a result all the 21 schools arranged a visit.

When a well-known school asks for a lecture, neighbouring schools are generally ready to follow the lead thus given.

Head after Head has told me how he has paid perhaps £5 for an official lecturer on some recognized subject, and regretted having done so. The lecturer has been dull or inaudible, has not known how to interest children, how to keep order, or how to stop when started. With these experiences, it is indeed remarkable, and a high tribute to their open-mindedness, that so many Heads should nevertheless risk inviting an unknown lecturer on Esperanto—a subject outside the curriculum, and of which they know nothing—who may very likely be a dud, bore the children stiff, waste precious time already far too limited, and antagonize the language staff. With Esperanto these forebodings are of course not justified. But they would be intelligible.

Type of lecture.—This must vary according to time allowed, age and type of audience, and other circumstances. No two lessons will be quite the same. Generally the best thing is a demonstration lesson relieved by anecdotes and interesting facts. For this to be really satisfactory without rush, from $1\frac{1}{4}$ to $1\frac{1}{2}$ hours are needed. On a first visit the Head usually fears that this time will be too long, and the children bored and fidgety: on a second visit he will offer a whole afternoon. It is a common thing to be told at the end of a talk: *"Please come again. We will have you at any time, and you can have as long as you wish."*

When the time allowed is an hour or less, some other form of demonstration or a talk must be arranged to fit the time. No speaker should exceed the allotted time by even one minute. A Rotary Club allows only 20 minutes for a talk, but the speaker has a good hearing. At one Rotary Club, with a six hours' journey there and back, I was warned not to speak beyond 2.30. Time was frittered away on matters of no urgency till 2.28, when I rose to give my address. I said simply *"Information about Esperanto can be obtained from the B.E.A. in Holborn, and it is worth obtaining"*, and sat down. But this is an isolated experience. The president here was an Esperantist!

Attitude of Heads.—Whether they know anything about the subject or not, Heads are almost invariably courteous and friendly. Having done you the honour of inviting you, they will (if only for the credit of their school) give you every chance to make the talk successful. An unusual exception was at a Scottish Academy. Here the Head introduced the speaker (in effect) as follows: *"Well, boys! Exams are over, and we need some light amusement. Here is Mr. ——— to tell you about a universal language spoken by nobody, and without any literature. Still, a laugh will do us no harm."* A supercilious-looking row of masters in cap and gown completed the effect. It required a little tact to contradict politely everything the Head had said, and substitute the facts. But faces gradually "slipped": at the end masters as well as boys were joining keenly in the lesson; and I think that as far as they were concerned a wall of prejudice was broken down for ever.

Often the Head invites the language staff to meet the lecturer over a cup of tea after the lesson. Half an hour may thus be spent in answering questions and objections, giving additional information, and watering the seed already planted. In any case, a demonstration lesson is far more effective for teachers than a propaganda lecture, because it presents the case concretely and also indirectly. Who responds willingly to the invitation *"Come and be converted!"*?

Attitude of the children.—It is the easiest thing to get the attention of a child. It is easier still to lose it! But in an Esperanto

demonstration the children are invariably keen; they do not lose interest, but become increasingly enthusiastic. Their shining eyes, their eagerness to speak the new language, their joy in doing so, and their regret when the lesson has to end, are so obvious, that it is a common thing for a Head to write afterwards: *"Never before have I seen the children so interested in anything whatever"*. *" 'Learning with laughter' has never been more successfully tried. . . . The lesson was a memorable delight."* Language teachers insensibly contrast the ease with which Esperanto is taught with their own difficulties in teaching French or German. With Esperanto the language lesson is looked forward to with delight, instead of being dreaded as a drudgery.

Boys v. Girls.—Almost always girls are an easier audience. One can be certain of getting their interest and enthusiasm. Girls are perhaps more imitative than boys: even in the infant stage they begin to speak earlier. A boy is shyer, and less ready to respond: he is cautious, self-conscious, and inclined to think that to speak another language is "sissy". No doubt he takes the lesson in as well as the girl, and in later years may surpass her; but in general he hesitates to show his interest.

Time of arrival.—The speaker should be at the school 15 minutes before he is due to speak. Seating arrangements are not likely to begin till his arrival, and these may take a quarter of an hour from the lesson.

Introductions.—These may waste much valuable time. I am accompanied by a local friend. The Head introduces the friend (with reminiscences); the friend introduces the lecturer at length, telling the children what is going to happen: half an hour or more is thus lost, and it is now impossible to give the promised lesson. This is no isolated case. But *Heads* seldom err in this way. As often as not they do not introduce the speaker at all, which is really sensible.

The Lesson.—No two schools are quite alike. Each has an atmosphere of its own. A competent speaker will sense the ethos of the school visited. He will lose himself entirely in the thrill of the lesson, put himself in the place of his audience, see with their eyes, hear with their ears, and learn with them. He will know by experience just how much children of any age or type can absorb, and how fast, and what their reactions will be. He will command a large supply of "jam" in the form of anecdotes, actions, allusions, and varied treatment, calculated to rouse and keep their interest. He will know just at what age a particular joke will begin or cease to be amusing, or an illustration to be arresting or intelligible. He will learn, for example, to prefer **kostumo** to **vesto**, and will notice the precise age at which a child will alter *"She has two legs"* to *"She has two feet"*. He will be ready for any answer to a given question, and prepare an impromptu response to each. "What did the girl do then? It was simply horrible!" *"She fainted (got sick, collapsed, fell asleep, ran away, shrank, disappeared, screamed, went home, died)"* need different treatment. He will be able to suggest almost any answer he wishes to get. And he learns to deal with awkward answers to unguarded questions. *"What do you think I could give her as a reward for helping me like this?"* (Boy, wistfully: *"Give her a kiss, Guv'nor!"*). Alas! many desirable things are inexpedient (1 Cor. 6 12).

Questions asked by the children vary enormously according to the type of child and the atmosphere of the school. One class of small but abnormally sharp boys in Manchester Grammar School put a number of embarrassing questions (not in the least intended as impertinence): *"Please, Sir, are there any more Esperanto men like you?" "How much does Woolworth get out of you?" "Do you say things like that to every class you visit?"* 350 boys in a poor district of St. Helens fired a continuous volley of questions which for intelligent interest and appreciation of the subject surpassed anything normally heard from an adult audience (These boys are trained to conduct their own meetings, and to speak out clearly and thoughtfully).

Blackboard.—Make sure beforehand that a blackboard will be available. In the latest and most expensively furnished schools, with a blackboard built into the wall of every room, it often happens that no blackboard is available for the lecture-hall! Even chalk and duster may be missing, though a handkerchief may be an emergency substitute for the latter, if the wife is not present to protest!

Local friends may, and do, give invaluable help. But they are sometimes incredibly tactless. At one school I found the local Esperantist (a B.E.A. Committee-member!) in the Head's study, advising him not to allow me more than half-an-hour (*"Otherwise the children will only be bored"*). I insisted on the 1½ hours promised, and the

children were enthusiastic. On another occasion an Esperantist who came to "support" me completely took away all chance of conversation with the Head or Staff, by haranguing them in the interval for 15 minutes on how much better education was managed in Russia than in England. Another buttonholed the Head of a large public school, who was getting keenly interested, flourished a torn and dirty copy of *Ruĝa Esperantisto* in his face, and told him that Esperanto would down the capitalists and bring social revolution. The Head looked at him as though he were some curious insect. I shall not be asked there again. Perhaps the most unhelpful friend of all is the enthusiast, who, having already heard one lecture, supposes that he knows what will happen next, and insists on mounting the platform and writing on the blackboard in advance the words which he thinks the speaker is about to introduce. The attention of the class (and of the lecturer) is thus distracted, and any element of surprise or humour is completely lost. Another . . . But why go on ?

Autographs.—In some schools, especially in a girls' boarding school, autographs may be a serious problem. It is (or may be) all very well to write in one book

Belulin', Mi amas vin

and in a second book

Vi estas bela, pura,
Kaj ĉarma kiel flor'.

But unless one is ready with three dozen other quotations of equal beauty a difficulty may arise. Can one say "Yes" to one, and "No" to others ?

Hospitality.—It is impossible to speak too gratefully and warmly of the wonderful and overwhelming kindness I have received; given, of course, not to the individual, but to the representative for the moment of a great and noble cause. There are many places up and down the country where I know I have a home from home, and have been made to feel this. It is in no spirit of ingratitude and with no lack of appreciation that the following remarks are penned. They will be echoed by any speaker for any cause whatever.

The truest kindness to the speaker is to allow him some moments of solitude. The lecture itself is little strain: it is in fact pure joy. But to be taken to a dozen houses to spread the gospel in each, the tax of continuous best behaviour in the presence of a stream of strangers, may be utterly exhausting. The speaker has had a long and tiring journey; and has given out all that is in him to two or three audiences. Then the ordeal begins. He is taken to supper, where the children have sat up late to see him, and then various friends are brought in to meet him and be propaganded. When all have gone at last, the hostess stays up yawning till she can keep awake no longer. Finally the host remains with the visitor, to show him the family album, press cuttings of the group 30 years ago, poems that need re-writing, and so on. Every fibre of the speaker's being is longing to relax: he mentally cries with Garbo *"I want to be alone !"* In one case, after an all-night drive of nearly 300 miles followed by a full day of lecturing and further travel, I was thus kept up till 2.0 a.m., though I begged to be allowed to sleep. In another house, after retiring at 2.0, and having to rise again at 6.0, I was awakened in the night by the host to answer questions about adverbial participles. This may be all right for a few nights running. But if continued throughout a lecture tour the speaker may become a nervous wreck.

No-one wants to be a man of one idea. And it is not wise to keep a bow for ever taut. If you are entertaining a missionary, permit him to forget the mission field and its needs and Mark 16 15 for just one half-hour, even though his whole heart is in his work. The most fervent Esperantist may long to forget even the word Esperanto for one brief moment, and tire of answering silly questions like *"Do you think it will ever become a real language ?"*. A vegetarian lecturer may weary of inane remarks about what the animals were sent us for and the lack of proteins in a cabbage. (How often have I crossed the street to avoid a friend who invariably invited me to dinner at a restaurant where nothing was available but chops, and then made me the butt of jokes about grass ! He thought he was being funny, and did not know he was an ass. Even the wittiest imbecility may pall after 40 years' repetition). If the speaker is a busy man, and a dozen letters a day follow him round, urgently needing attention, do allow him a chance to tackle his mounting correspondence. It may even be possible that he would appreciate a piece of good music, a sermon, or a play, on your radio: not as a noisy background for small talk, but —absurd though this may seem—actually to listen to it and enjoy it. It is a mistaken kindness to fill up every precious moment with visits to places of local uninterest,

which he would give much to be allowed not to see. To spend a night sitting alone in the Austin Seven by the roadside is very restful after the strain of overhospitality.

More often than may be credited, after being promised *"We shall provide you with hospitality and a bed for the night"*, I have been conducted to the most expensive hotel in the town, where a room has been "reserved" for me—and I have been left to pay a bill of up to 12/6 in the morning! Presumably the idea is that anyone from London can afford to spend money like water, and that it would be an insult to pay for his lodging or to give him anything less than the very best. The idea is a mistaken one, and may cause serious financial embarrassment.

Such an experience I once had, with a 400-mile journey, to address *"a very important and influential gathering of representatives of all surrounding districts"*, which turned out to be the inviter and three cronies in a back parlour. Generally speaking, the tinpottier the inviting body, the more it is obsessed by its own importance, and the less thought it takes for the lecturer. And the reverse is also true.

High lights.—The worst time for a Secondary School is in July, before examinations; the best time is at the end of July, when they are over. Everyone is tired of the examination subjects, it is too late to start new ones, and the teachers want to be free to make out reports. If you are lucky enough to catch the Head at this moment, he will often be glad to give you the whole school for the morning, or the day, or some days running. In Stoke Park School, Coventry, I once had 300 very bright girls every morning for a week: at the end of that time they could carry on a considerable amount of conversation, and had mastered most of the grammar, including the correlatives. And what a joy it is to see the children revel in their progress!

In a London paper a Yorkshire Director of Education was reported to have attacked Esperanto in a lecture. I wrote him, and he broadmindedly invited me to address a meeting of his teachers. As a result, one of these started Esperanto in his school, and I lectured in the other five. The Education authority in the neighbouring town, hearing of this, invited me to several schools there also.

In B. I was with due authorization addressing half a dozen schools, when a letter came asking *"By what authority are you doing this?"* I replied: *"By yours . . . "*. The reply came: *"You must speak to no more, unless an Inspector has heard and approved the lecture."* I answered: *"That is just what I want. Please arrange another lecture for the purpose."* In the end lectures were heard by several inspectors, including the Chief Inspector. A letter came from the Chief Education Officer permitting me to speak in any school where the Head desired it, and I spoke to 60 schools.

Many pages could be filled with details of similar happy experiences.

Sale of booklets.—The children are usually keen to get a little textbook to follow up the lesson. 70%–100% of secondary school children, and 40%–70% of elementary, will buy a twopenny booklet (though not pressed or even asked to do so). Sales of 200 to 350 after one talk are not at all uncommon. In a school in York, at which 100 boys only were addressed, 210 books were sold, owing to the interest awakened. One elementary school bought 400 books in all.

Colleges.—An encouraging thing is that an increasing number of Training Colleges or University Education Departments ask for a demonstration. Here sometimes the students themselves form a specimen class; sometimes a class is brought in from a local school. The students find that the lesson gives them new ideas in language-teaching—and incidentally they realize something of the joy of Esperanto and the ease with which it may be learned and taught.

Statistics.—Records show that from 1936 till the time of writing lectures have been given to 566 schools, with an attendance of 72,199 children, 1,935 college students, and 2,589 teachers (total, 76,723); at which 31,976 copies of *Esperanto for Beginners* have been purchased. During the same period 249 propaganda meetings have been addressed, at which attendance has been 6,028. Book sales have been roughly £372.

Importance of the schools.—The utility of lectures to schools has been questioned by several members. They say that it is useless to visit a school unless the talk can be followed up by a local group. But they forget that the local group, even if it exists, can have little or no contact with the local schools.

On the importance of school visits, consider the following points. (*a*) School audiences are large. (*b*) They are the coming generation, whom we most need to influence. Secondary school children will soon be teachers and leaders of thought.

(*c*) They are at the right age to receive new ideas, and (*d*) to learn. (*e*) They are virgin soil, lying ready for the seed. We need to get fresh blood, rather than to keep on preaching to the converted.

A class on the school curriculum has greater chance of success than any other, for (*f*) Conditions, room, fittings, light, etc., are suitable. (*g*) Attendance is compulsory. (*h*) The instructor is a trained teacher. (*i*) The course is continuous and methodical. (*j*) It has government inspection and support.

On all these points compare group or private classes, of which few, and often none, of these things can be said with truth.

Results.—Indirect results are probably greater than those that can be checked. Nevertheless some definite results may be noted. The increasing number of schools now teaching Esperanto are nearly all the fruit of such visits. Isolated teachers and students are encouraged; local groups and classes are strengthened. Personal contacts give unique opportunities of correcting false impressions about Esperanto in academic circles. Several Heads and teachers have learned the language and joined the B.E.A. Children often retain interest and join later. How many say *"Yes, I was first interested by a lecture at school"*?

The fact that books are sold (as shown above) and not given away, ensures that they will be studied. As they contain words already learned in the lesson, they are found interesting and easy. They are good propaganda; they enter thousands of homes, are seen by parents and friends, and often remain to be looked at again in future years. If the main schools in a town are visited repeatedly, this means that after some years most of the young business and intellectual life of that town has already been interested, and the soil should be ripe for the formation of a flourishing local group or class.

Difficulties and failures.—Many openings cannot be accepted when offered: most cannot be followed up when taken. More workers and more competent Esperantists are needed. Even in peace time the car can often not be used, through lack of funds. In war-time, with no car at all, and evacuation difficulties, opportunities are far fewer, and the cost of travel prevents most of even these from being taken.

Even where a school is teaching Esperanto, the local group may make no effort whatever to attract the children when they leave. It may be quite unsuitable for young people, and repel them. I could tell sad stories of great opportunities lost; of a large class killed in a few weeks by the fact that no local Esperantist was competent to teach it; of an important school advertising without success for a teacher, and dropping the idea; and so on. I have known groups actually to resent the attendance of even a fluently-speaking Esperantist child. Local classes may be wholly unsuitable for intelligent post-matriculation students. In any case, as already said, co-operation between group and school is usually impossible.

Nothing here said is meant to discourage local groups or classes; or to undervalue the importance of their heroic work. They are one of the most important parts of our movement. But at present they are also its weakest spot. The cause and cure of the low level of group life, however, lies outside the scope of this article.

It is difficult to get an Esperanto class started in a school. There must be a willingness to experiment on the part of (*a*) the Head, (*b*) the Teacher, (*c*) the Inspector, and (*d*) the Governing body. And when started, the experiment, however brilliantly successful, is liable to end at any moment on a change of Head, the marriage of a teacher, or some similar catastrophe. Until Esperanto is recognized as an examination subject, it will remain a Cinderella, sporadic, liable to be dropped at any moment. When it is so recognized, hundreds of schools will take it up eagerly. The lack of school teachers who are Esperantists is not generally a serious difficulty: already many teachers know the language, and a competent language teacher can learn enough Esperanto in his vacation to start a class next term with success—and will certainly do so, if he finds this to his advantage.

In B. a very successful school class was stopped by the managers on the outbreak of war, because (as was afterwards divulged) they considered that a language likely to lead to international friendship was "unsuitable for war-time". In C. teaching ceased on the marriage of the teacher. In E., when the teacher moved elsewhere. In S. a new Head was unsympathetic: every mistake in French was wrongly attributed to Esperanto, which was gently dropped. In H. an inspector, finding a class, advised its discontinuance (a solitary exception, for most inspectors have been interested and very encouraging). In an important school in K. (the population of which is said to

consist largely of retired colonels) the Head arranged to have some classes taught three times weekly for a year. But the Board of Governors refused permission (*"What is this Esperanto?"* one can hear them asking).

This is the gloomy side of the picture. The other side is given in *"Esperanto in the School"*. Esperanto has never had a fair trial without proving a success.

Following up.—It is difficult and generally impossible to follow up the interest roused. Correspondence courses are not likely to find favour with children. Usually the lecturer leaves a text-book as a gift to the Head, the Staff, or the School Library. The B.E.A. offers prizes for progress at schools where Esperanto is taught: these are useful, and too little known or utilized. Where two or more schools in one neighbourhood are learning, they may combine for joint meetings and produce a magazine in common. This has been very successful in Birmingham; but it needs a competent adult to do the organizing. Correspondence with schools in other countries (in peace time, of course) is very helpful, and may be arranged through the Society of British Esperantist Teachers. Where a live local group exists, it might arrange outings or meetings to which the more advanced children could be invited, and at which they would be catered for.

Problems to be solved.—(1) Lack of funds for carrying on the work (travel, printing, etc.) (2) Lack of competent teachers (outside the schools this is a real difficulty; inside the schools, as already said, it is less urgent). (3) Inter-relation of classes and schools teaching Esperanto (see above). (4) Lack of a really suitable text-book for elementary schools. This is a very serious problem, which must be tackled, and to which I have for years called attention. I believe that no existing text-book is really satisfactory for this purpose. But the question is a thorny one, as no two teachers will agree on what is wanted, and funds are lacking, anyway, for its production. (5) How to get official recognition for Esperanto as an examination subject. This is the main problem. All others are relatively unimportant. The practical solution seems to be a continuation and intensification of the method now adopted: i.e., by practical demonstration, and the proved results of actual school experience, to interest an increasing number of teachers, inspectors, and Training College students, so that a demand for official recognition may come from within the profession.

VENĜO!

Drameto originale verkita de Lankaŝiranino

(*Kun plezuro ni publikigas ĉi tiun lerte verkitan drameton. Ĝi estas tre taŭga por prezento ĉe grupo aŭ kurso; kaj pro tio, ke ĝi konsistas nur el unuopaj vortoj, eĉ komencantoj facile povas ĝin ellerni kaj ludi*).

Personoj:

Edzino	Amanto
Edzo	Servistino

(*Telefono sonas. Servistino iras al la aparato, ekprenas ĝin, kaj parolas*) Jes! — Ne! — Servistino. — Kiu? — Mastrino? — Hejme! — Jes! — Nomo? — Amiko! (*flanke:* Amanto!) — (*Elegante*) Atendu! — Momenton! — (*Iras al pordo kaj frapas*) Sinjorino!

Edzino: Jes?
S: (*malferminte la pordon*) Telefono.
E: (*enpaŝas*) *:* Kiu?
S: Amiko! (*eliras*).
E: Momenton! (*iras al la aparato, ekprenas ĝin, kaj parolas*)*:*
Halo! — Kiu? — Tomaso? — Ne? — Jozefo? — Karlo? — Sigismundo? — Roberto? — Petro? — Ne?!! — Johano?!!! — Bone! — Sana! — Tre! — Edzo? — For! — Vi? — Hodiaŭ! — Nun!! — Tuj!!! — Bone! — Ĝis! (*Blovas kison al la telefono. Demetas la aparaton. Sidiĝas sur kanapo, aranĝas la harojn, rigardas en spegulo*).

* * *

Servistino (*de ekstere frapas*).
Edzino: Jes?
S (*enpaŝas*)*:* Sinjorino!
E: Kio?
S: Vizitanto!
E: Kia?
S: Alta.
E: Juna?
S: Ne.
E: Bela?
S: Ne.
E: Brunokula?
S (*profunde pensas*)*:* Ne.
E: Malbone!
S: Hejme?
E: Ne!! (*Servistino eliras. Paŭzo. Dume Edzino legas libron aŭ rigardas al la strato*).

* * *

Servistino (*de ekstere frapas*).
Edzino: Jes?
S (*enpaŝas*)*:* Sinjorino!
E: Kio?
S: Vizitanto!
E: Kia?
S: Alta.
E: Juna?
S: Jes.
E: Bela?
S: Tre.
E: Brunokula?
S: Precize.
E: Bonege!
S: Hejme?
E: Certe!! (*Servistino eliras*).

* * *

Amanto (*eniras*)*:* Mario!
Edzino: Johano!
A: Karulino!
E: Vere?
A: Absolute! (*donas florojn*).
E: Ĉarmaj!
A: Ĉu?
E: Treege! (*Ili sidiĝas sur kanapo*).
A: Feliĉa?
E: Tre!
A: Kontenta?
E: Tute!! (*Paŭzo*). Aŭskultu!
A: Kion?
E: Paŝojn!!
A: Kiajn?
E: Edzajn!!!
A: Terure!!!!
E: Kaŝiĝu! (*Amanto iras post kurtenon*).

* * *

Edzo (*eniras*)*:* Vi?
E: Saluton!
E: Hejme?
Edzino: Videble!
Edzo: Kial?
Edzino: Kapdoloro.
Edzo: Domaĝe! (*Sidiĝas sur kanapo kaj legas ĵurnalon*).
Servistino (*frapas*).
Edzino: Jes!
S (*enirinte*)*:* Sinjoro!
Edzo: Kio?
S: Vizitanto.
Edzo: Kia?
S: Alta!
Edzo: Maljuna?
S: Jes.
Edzo: Bone! (*Eliras. Servistino lin sekvas*).

* * *

Edzino: Karulo!
Amanto (*elvenas de post la kurteno*)*:* Edzo?
Edzino: Ekstere!
Amanto: Longe?

Edzino : Ne !
Amanto : Terure ! !
Edzino : Foriru !
Amanto : Kien ?
Edzino (montras al la fenestro) : Tien !
Amanto : Bone !
Edzino : Rapidu !
Amanto : Kisu ! *(Ili kisas).*
Edzo (subite envenas): Fripono ! Trompulino !
Edzino : Kompaton !
Edzo : Neniam ! *(Edzino svenas).*
(Amanto ŝteliras al la pordo).
Edzo : Haltu ! *(Pafas Amanton)*—Venĝo ! !
Servistino (eniras) : Teruraĵo ! Skandalo ! ! Fino ! ! ! *(Kurteno).*

RECENT LECTURES

Jan.
5, **Earlsfield.** Men's Guild.

Feb.
9, **Esher.** Friends' Meeting House.
20, **New Southgate.** Bounds Green School.

Mar.
5, **Weybridge.** First lesson : class started.

Apr.
4, **City.** St. Dionis Lunch Club.
15, **Esher.** Meeting of Refugees.

May
1, **Sutton.** Esperanto Group.
6, **Cardiff.** P.P.U.
8, **Pontllanfraith.** South Park (Ilford) School.
Charlton Road (Dover) Senior School.
Pontypool. Birmingham Central School.
Cardiff. Y.M.C.A.
9, **Newport.** High School for Girls (Seniors).
Carleon. Dover County School for Girls.
10, **Pontypool.** Esperanto Group.
11, **Pontypool.** Educational Settlement.
12, **Newport.** High School for Girls (Juniors).
13, **South Kensington.** Chelsea Rotary Club.
18, **Romford.** Friends' Meeting House.
Walthamstow. Educational Settlement.
20, **Bushey.** St. Margaret's School.
22, **Sydenham.** I.F.L.
23, **London.** Esperanto Club.
29, **Ilford.** Frenford Sports and Social Club.
30, **Morden.** Greenway Fellowship (Woodcraft).
31, **Kingston.** Dr. Barnardo's Home.

June
3, **Sutton.** Green Wrythe Fellowship (Woodcraft).
5, **Harrow.** Friends' Meeting House.
8, **New Barnet.** Friends' Meeting House.
10, **Balham.** Woodcraft Folk.
11, **Letchworth.** Bloomsbury Technical School.
11, **Letchworth.** P.P.U.
12, **Letchworth.** Co-operative Youth Group.
15, **Tottenham.** Friends' Meeting House.

During the week in Wales, 9 gatherings were addressed (127 adults, 710 school children). Expenses were paid by the S. Wales and Monmouth Federation, assisted by a generous friend, and a home was kindly given the lecturer by Mr. and Mrs. Ivor Williams. At Newport High School 350 children bought 250 books. Here a small Esperanto class is being taught by the head girl, Marguerite Edmonds, herself a fluent speaker.

St. Margaret's (a large Public School) gave us a very warm welcome. So also did Bounds Green, where most of the 100 children bought a book. An interesting audience was that at the Barnardo Home, with 140 boys.

The Sutton group invited us to its re-opening meeting. It has a nucleus of competent Esperantists, and should do well. The group in Pontypool is young and flourishing : new members are coming in very satisfactorily.

Some gatherings result from a letter sent to several Friends' Meetings in London. The interest shown by the Woodcraft Folk results from a resolution at their conference in Buxton (See p. 60).

The meetings in Letchworth should give a good start to a new class under Miss S. Reed.

THE CHAPEL

Yonder, silent on the mountain,
grave-encircled, stands a kirk ;
in the valley, near a fountain,
sings a shepherd-boy at work.

Hark ! Bells ringing, mourners singing,
break the silence of the steep !
Halts the youth—the voices bringing
to him thoughts of reverence deep.

From the valley to the mountain,
some time all will go that way.
Even you, oh little shepherd,
will be taken there some day.

Translated by LENT SMITH
from "Fundamenta Krestomatio", p. 331

PRI LA PREPOZICIO "DA"

Pri ĉi tiu prepozicio Zamenhof skribis en la Ekzercaro (§35): *"Da" post ia vorto montras, ke tiu ĉi vorto havas signifon de mezuro.* La vorto *mezuro* naskis ĉe kelkaj Esperantistoj la supozon, ke antaŭ *da* oni povas uzi nur tiujn vortojn, kiuj esprimas ian konatan normon, ekz. *milo, funto, litro, kilogramo.* Supozeble ili ne rimarkis, ke en la ekzemplaj frazoj, donitaj en la §35, nur tri (*metro, deko, kilometro*) esprimas norman mezuron, dum la ceteraj kvin (*glaso, amaso, multe, multo, kelke*) esprimas kvanton ne difinitan.

En la Zamenhofa literaturo troviĝas antaŭ *da* la sekvantaj vortoj: *barelo* (F.K. 115/33; 116/5; 374/13; 385/4. P.E. 812, 1105), *baseno* (Naĥum II. 8), *botelo* (F.K. 79/35; 87/1; 176/24; 228/35. H. 150/19; 168/22. Rab. 15/30; 61/32), *felsako* (I. Sam. x. 3; xxv. 18), *fonto* (Gen. xxiv. 13, 43), *glaso* (F.K. 11/30; 115/14; 156/31. H. 141/19. Rab. 61/27, 29. P.E. 157, 593), *kaliko* (M. 228/12), *kesto* (F.K. 116/4. Rab. 77/20. Letero (V. 555/5)), *korbo* (F.K. 66/5. Rev. 69/13; 70/26(, *kruĉo* (F.K. 70/6, 13; 98/10. Fab. I. 75/38. I. Reĝ. xiv. 3), *kulero* (P.E. 1105), *pipo* (Rab. 15/26), *pokalo* (I. Kron. xvi. 3. Jer. xxv. 15), *sako* (F.K. 89/1; 116/4; 219/25. Rev. 90/15), *sitelo* (F.K. 109/34), *taso* (F.K. 82/29, 35), *torento* (ofte), *vazo* (F.K. 24/24; 180/20).

Tia sama rilato (kvanto ne difinita) estas ofte esprimita per *kun* anstataŭ *da*: *barelo* (F.K. 63/33. Fab. II. 40/37), *bastaĵo* (F.K. 120/8), *botelo* (Rab. 74/11. M. 218/1), *felsako* (Gen. xxi. 14. Jos. ix. 13. Juĝ. iv. 19. I. Sam. xvi. 20. II. Sam. xvi. 1), *glaso* (R. de B. 39/13), *korbo* (Eliro xxix. 23. Jer. xxiv. 2. Amos viii. 1, 2), *korno* (I. Sam. xvi. 13. I. Reĝ. i. 39), *kruĉo* (Fab. III. 146/12. I. Sam. x. 1. I. Reĝ. xix. 6. II. Reĝ. iv. 2), *plado* (Fab. II. 40/34), *poto* (Fab. III. 1/32. Eliro xvi. 3), *sako* (F.K. 218/22; 324/34. Sent. vii. 20), *skatolo* (F.K. 116/6), *telero* (F.K. 82/24), *tino* (Fab. III. 52/18), *vazo* (Esp. 1895, p.41. I. Sam. xxvi. 12, 16. II. Reĝ. ix. 1, 3).

PRI "DUONO DA", "KVARONO DA", k.t.p.

Per sia difino en la Universala Vortaro la sufikso *on* esprimas ne kvanton, sed proporcion. Sekve la esprimoj *duono da horo, duono da franko* k.s. ne estas ĝustaj. La unua montras kvanton da *tempo*, sed ne kvanton da *horo*; la dua montras kvanton da *mono*, sed ne kvanton da *franko.* Anstataŭ la unua ni devas diri *duonhoro* aŭ *horduono,* anstataŭ la dua—*duonfranko* aŭ *frankoduono. Duonhoro* kaj *duonfranko* estas pli vaste internaciaj; *horduono* kaj *frankoduono* estas pli konformaj al la 11a regulo de la gramatiko ("la ĉefa vorto staras en la fino"). En la unua tempo de Esperanto oni ne multe zorgis pri tiu punkto; sekve en la Fundamenta Krestomatio ni havas la neĝustajn formojn *kvarono da horo* (73/35; 291/13), *duono da pantranĉo* (82/24), *duono da dolaro* (110/29), *duono da horo* (123/4; 126/5; 172/23; 310/31), *duono da jaro* (128/35), *duono da centimetro* (226/9, 25; 227/17). Ni havas ankaŭ la pli bonajn formojn *duonhoro* (291/30, 31; 292/9) kaj *duonjaro* (229/24), kaj en la lasta tempo Zamenhof venis al la plej bona: en la unua parto de la Fabeloj de Andersen staras *horkvarono* (82/37; 95/27).

La diferencigo inter *monato, kvaronjaro* kaj *Januaro, printempo,* donita en la Lingva Respondo 16, ne estas kontentiga; ĉiuj kvar vortoj prezentas partojn *de* jaro; per si mem ili esprimas ne *kvanton da jaro,* sed *kvanton da tempo.* Rilate jaron ili prezentas ne *kvanton,* sed *proporcion:* respektive dek-duonon, kvaronon, dek-duonon, kaj kvaronon.

Tamen ni ne devas diri, ke *da* post *duono* estas ĉiam malĝusta; ekzemple la esprimo *kvar kaj duonon da frankoj* (Ekzercaro §14) estas ĝusta, ĉar *kvar kaj duonon* esprimas kvanton.

Oni povas dividi kvinŝilingan moneron kaj doni duonon *de* ĝi; oni povas doni duonkronon aŭ kronduonon (moneron malpli grandan), sed oni ne povas doni duonon *da* krono (Fundamenta Krestomatio 73/21).

Ni ne forgesu, ke "Tri estas duono *de* ses. Ok estas kvar kvinonoj *de* dek". (Ekzercaro §14.)

La konata esprimo "a quarter of tea" (kvarono da teo) ne havas sencon, se oni ne subkomprenas ian normon, al kiu oni povas rilatigi la proporcian vorton "quarter", ekzemple "pound" (funto): kvarono *de* funto *da* teo.

WILLIAM BAILEY.

Somebody cheerfully handed in
money to help our cause to win:
WAS THAT SOMEBODY YOU?
Somebody let the years slip by
heedless of burdens mounting high:
WAS THAT SOMEBODY YOU?

PRAKTIKA INTERNACIECO

La ĉi-suba resumo estas ne nur interesa en si mem, ĝi estas ankaŭ bona propagandilo ; ĉar sendube ordinara homo volonte konfesos, ke hazarda kolekto de 30 *personoj* ekster *Esperantistaj rondoj certe ne montrus similan situacion, precipe ĉe demandoj* (3) *kaj* (4). *Similaj enketoj ĉe aliaj grupoj estas farindaj.*

Okaze de kunsido (antaŭ la milito) de Esperantista Klubo "ie en Anglujo", oni petis skribitan respondon al kvar interesaj demandoj, kun la jenaj rezultoj.

(1) *Se vi estus devigata alpreni novan civitanecon, kiun landon vi elektus ?*

El 30 respondintoj, 11 elektis Svedujon, 4 Francujon, 4 Sovetion, 3 Danujon, 2 Usonon, 2 Nederlandon, kaj la aliaj 4 po unu elektis Ĉeĥoslovakujon, Germanujon, Norvegujon, kaj Svisujon.

(2) *Donu duan preferon je sama okazo.*

El 18 personoj kiuj donis duan preferon, 3 elektis Usonon, 3 Danujon, 2 Nederlandon, 2 Svisujon ; la aliaj po unu elektis Belgujon, Argentinon, Sovetion, Norvegujon, Brazilon, Francujon, Svedujon, kaj Hispanujon.

(3) *Kiujn landojn vi vizitis, uzante Esperanton ?*

Francujon vizitis 19, Belgujon 18, Germanujon 14, Nederlandon 9, Aŭstrujon 5, Polujon 5, Svedujon 5. Aliaj landoj vizititaj estis Danujo, Estonujo, Finlando, Italujo, Norvegujo, Hispanujo, Hungarujo, kaj Luksemburgo.

(4) *Kun kiuj landoj vi serioze korespondis en Esperanto ?*

La landoj menciitaj sumiĝis al 23, inter ili la jenaj transmaraj landoj :—Ĉinujo, Japanujo, Brazilo, Alĝerio.

N-roj (3) kaj (4) bone ilustras la utilecon kaj utiligon de Esperanto.

VERDANO.

A PLEA FOR THE TEACHING OF WORLD CITIZENSHIP IN OUR SCHOOLS

(The following letter appeared in the May issue of the *National Bulletin of the International Friendship League*. We have slightly condensed it. Mr. Prosser is the new President of the Welsh Class-Teachers' Association. We hope that Esperantist I.F.L. members will respond suitably.—Ed. B.E.)

At its last meeting the National Executive Committee discussed the teaching of World Citizenship in our Schools. It was felt that I.F.L. could make a valuable contribution to international friendship by enquiring into the most effective means of dealing with this subject in our schools. A sub-committee was therefore appointed to explore the possibilities, and to draw up suggestions to guide the many hundreds of teachers who are members of I.F.L. Most of our members are fully alive to the need for teaching World Citizenship in the schools. The following considerations may convince any who are still in doubt.

(1) The avalanche of propaganda from every quarter, by inflaming passionate hatred, is already corroding and obscuring the great ideal which is the inspiration of I.F.L.

(2) The teaching of World Citizenship will help to remove the public hatreds resulting from the war. Unless charity survives, there can be no decent issue from the present struggle.

(3) The greatest hindrance to the growth of international good-will is ignorance of the problems of others. Banish ignorance, and you substitute understanding ; and sympathy follows.

(4) According to Lord Cecil the chief reason for the failure of the League of Nations is that the nations have not been educated in the international spirit. Internationalism, in some form or other, we are bound to have, if civilization is to progress. But no scheme can hope for complete success—even for fair trial—without the support of the educational forces of the world.

(5) To-day, membership of the world community is unescapable. Local — even national — citizenship is inadequate for modern needs, because the lives of men and women depend largely on international relationships. To create a sense of world-wide responsibility civic instruction must overstep national frontiers.

(6) We must prepare the coming generation for their exacting peace-time responsibilities. At all costs teachers must prevent spiritual frontiers from closing. It is the youth of every country that will have to find the way for nations to conduct their affairs in a spirit of mutual understanding for the regeneration of the world after the war.

As Chairman of the sub-committee appointed to conduct this investigation, I ask all teacher-members of I.F.L. to co-operate by sending me suggestions, lists of suitable books of reference, and any other material likely to be helpful.

EMRYS PROSSER,
59 Broniestyn Terrace, Aberdare.

Our Bookshelf

Books starred are stocked by the B.E.A. Others should be ordered not from the B.E.A. but from the address given. Postage extra.

Jarlibro de I.E.A., 1941, Unua Parto.—116 pp. Neaĉetebla. Ricevebla nur de individuaj membroj de I.E.L. Kotizo: Membro (kun Jarlibro) 4ŝ.; Membro-abonanto (kun Jarlibro kaj la gazeto *Esperanto Internacia*) 8ŝ.; Membro-Subtenanto (kun Jarlibro, gazeto, kaj la ĝojo doni valoran financan helpon al la Ligo), 25ŝ. Aliĝo ĉe I.E.L., Heronsgate, Rickmansworth, Herts., aŭ ĉe loka Delegito aŭ Peranto.

Jen la kutima Jarlibro, kun la kutimaj rubrikoj, sed pro la milito devige iom pli malgranda. Ĉi tiu volumo estas nur la unua parto: la dua sekvos en la aŭtuno, kaj kredeble enhavos novan fakvortaron.

Pri la ĝojiga fakto, ke malgraŭ la nuna internacia ĥaoso la Ligo sukcesis ne nur vivi, sed vivi eĉ kun eta *mal*deficito (sukceso ja preskaŭ nekredebla!), ni jam gratulis. Estas tre dezirinde, ke ĉiu Esperantisto laŭeble donu al I.E.L. praktikan subtenon. Aparte al ni en Britujo pli kaj pli falas nuntempe la devo subteni la standardon kaj la internacian organizon de nia movado; por ke post la milito la tutmonda Esperantistaro povu repreni la perditajn fortojn. Ni montru nin indaj de la honoro de tiu respondeco.

Gravuras e Vocabularios.—Rilate la recenzon sur p. 39 kelkaj korespondantoj sciigas, ke **babasuarbo** (Angle *babassu*, Latine *Attalea funifera*) estas arbo, el kies nuksoj—kokosecaj kaj muskade malgrandaj—oni premas oleon similan al palmoleo. **Karnauarbo** (Angle *carnauba*, Latine *Corypha* (aŭ *Copernicia*) *cerifera*) estas arbo, el kies folioj oni havigas valoran vakson, uzatan (ekzemple) por ciri plankojn, por igi paperon akvorezista, kaj por fabriki kandelojn.

The "Estu Preta" Key to Esperanto.—32-paĝa Anglalingva broŝuro, klare presita sur bona papero, kaj en oportuna poŝformato. Enhavo: konciza resumo de la strukturo de la lingvo, kun ekzemploj simplaj kaj klaraj, kaj vortareto. Bonega enkondukilo, taŭga egale por klerulo kaj por persono sen gramatika scio. Eldonita de la Esperanta skolta organizaĵo "Estu Preta", Winchester, Illinois, U.S.A. Prezo ne montrita.

***National Economy Label.**—Gumita etikedo, kun propaganda teksto, por reuzebligi koverton jam uzitan. Tre taŭga por la celo, kaj plene rekomendinda. 100 por 1ŝ., afrankite, ĉe B.E.A.

Letero de Supera Helena Esperantista Instituto al ĉiu Esperantista organizaĵo de la mondo. Protesto kontraŭ la Itala invado al Grekujo, kun peto, ke la tutmonda Esperantistaro publike mallaŭdu "la abomenindan perfidecon de Mussolini".

Mathias la Justa, Reĝo de la Hungaroj.—30-paĝa broŝuro, riĉe ilustrita, verkita de Jozefo Mikalik de Hernadszurdok, kaj eldonita de Hungara Esperanta Federacio. Nehavebla en Anglujo nuntempe. Temo: la historio de Hungarujo en la XV-a jarcento, kaj la vivo kaj agado de la reĝo Mathias, alnomita "la Justa".

THE "WOODCRAFT FOLK" AND ESPERANTO

At the Annual Delegate Conference of the Folk held at Buxton at Easter, 1941, the following Resolution was passed unanimously:

"That the Woodcraft Folk encourage the use of Esperanto, and ask the Red Falcons to do the same, so that it can be used at future mass International Camps."

The Woodcraft Folk is a movement for children and young people, founded in 1925. It has a membership in England and Scotland of 5,000, and is affiliated to the Co-operative Movement and to the Socialist Educational International.

The Folk teach their members—called according to age Elfins, Pioneers, and Kinsfolk—the ideals of co-operation and world brotherhood. They organize craftwork, games, folk dances, rambles; they have week-end, summer, and annual International camps; they wear a costume of green, and adopt personal names of birds and animals.

The movement is democratic in structure, and free in educational method. It seeks to enlist the enthusiasm and energy of youth for the building of a better civilization and the cultivation of a world outlook.

The "Basic" New Testament.—Recenzo sekvos.

LOCAL NEWS

Balham.—Meetings on Mondays, 7.0–9.0, at 20 Badminton Rd., S.W.12. Station: Clapham South. Visitors welcome.

Beckenham.—A class (W.E.A. auspices) is held on Mondays, 7.30–9.30, at 360 Elmers End Rd. (Station: Eden Park), under Mr. A. W. Smith. Fee 4/–.

Bedford.—A debate on 8 June at the Jewish Youth Centre on the subject "That Esperanto is desirable" was carried by 25 votes to 12. The chair was taken by the Mayor of Bedford, Mr. A. M. Dudeney, himself an Esperantist.

Cropston, Leics.—Class on Thursdays, 6.30, at "Meadow Brook", under Miss E. Tallent-Bateman.

Derby. — An official class under the Education Committee is held on Tuesdays (7.30) in the Abbey St. Schools.

Edenthorpe.—Mr. F. C. Woodward, 9 Conyngsbergh Rd., is guiding a local class and group.

East Midland Federation.—30 attended the Annual Meeting in Leicester on 24 May, including Messrs. Oliver and Goldsmith from Headquarters. The lócal group presented a play: *La Turo de Babel. New President:* Mr. L. Spinks. *Secretary:* Miss D. Richardson, 11a Hallam Rd., Porchester Estate, Mapperley, Nottingham.

Forest Hill and Sydenham.—An I.F.L. class is to be started. A few more entries are needed. Write to A. A. Ager, 8 Pelham Rd., Beckenham, Kent.

Huddersfield.—The group has done considerable propaganda in various quarters, which should bear good fruit.

Lancashire and Cheshire.—The 129th Conference was held in Burnley on 26 April. The Editor of *The Burnley Express*, himself a student of Esperanto, stressed the importance of propaganda ("Esperantistoj estas tro modestaj rilate la meritojn de la lingvo"), and promised support. Thanks to generous donations, funds are now in a satisfactory condition. *Next Conference:* 5 July, 3.30, Congregational School, Fleetwood Rd., Cleveleys, Nr. Blackpool.

London Club — July 4, Dance (9p.). July 18, "Viva Gazeto" (Gifford Fowler). Aug. 1, Ŝaradoj (H. W. Holmes). Class for beginners (Teacher: P. L. Wright) on Fridays, 6.30–8.30. Fee 7/6. All meetings at Fred Tallent Hall, 153 Drummond St., N.W.1.

Manchester.—In spite of difficulties, the society is well alive. 12 July, 16 August, *excursions*. 26 July, 30 August, *meetings* (2.30) at Lower Mosley St. Social Club, where there is also a luncheon circle on Thursdays at 1.0.

Scotland.—The 36th Scottish Congress was held on 7 June in Glasgow. Over 50 were present from 10 towns. A Council Meeting was held in the forenoon. In the afternoon Mr. E. Rosslyn Mitchell, vice-president B.E.A., and Chairman of Glasgow Education Committee, spoke on the part that Esperanto could play in post-war reconstruction. Greetings were read from a Czech soldier in England and a Polish soldier in Scotland, expressing appreciation of British hospitality and courage, and faith in ultimate victory. The reports showed good work done, particularly in East Scotland. Two resolutions were unanimously adopted: one from Buckhaven and Methil, urging the B.B.C. to broadcast Esperanto lessons; the other from Glasgow, pledging members to work for the spread of Esperanto and international brotherhood, expressing appreciation of the work of B.E.A. and I.E.L., and promising support to these organizations. After the Congress photograph (at the Botanic Gardens), the congress concluded with songs and games.

South Wales and Mon.—*Federation Conference:* 19 July, 3.0, at the Educational Settlement, Pontypool.

Sutton.—At the Annual Meeting of the group (29 May) the Deputy-Mayor (Alderman G. H. Dennis) expressed his belief in the importance of Esperanto. Three classes are being held.

Walthamstow.—We have received a full report of recent activities of the group, which now meets on Tuesdays, at 7.30. One item of every evening's programme is a short lecture by Mr. Ames, who is running a course on Esperanto History. We commend the idea to other groups.

Esperanto in the Cinema.—The film *Victory* just released contains a few sentences in Esperanto.

B.E.A. Booklist.—A new edition has just appeared. Books are selling out rapidly. Already some books in the new list are no longer obtainable. *Verb. sap.*

Correspondence for the Editor, or on examination matters, should be addressed to Kingston, but before 20 July will be subject to delay. Money should be sent to the office.

The Esperanto Student

I have been asked to deal in this column with all the prepositions. But as most of the ordinary uses are given in dictionaries, I shall treat only those that are not quite so simple. Some have already been touched on. Others will follow in future articles.

PO

The preposition **po** has a very special and limited use. I advise you not to use it at all, unless you really need it. This advice, by the way, is equally good in respect of all other words and affixes! Never use *any* word, unless you are quite certain of its meaning.

Po is the equivalent of the English sign @, meaning *at the rate of* (*at the cost of*) . . . *each.* It indicates that the articles under discussion are to be considered separately. **Po tri pencoj**=*3d. each.*

Some examples:

Li disdonis la librojn al siaj kursanoj po tri.
Oni veturis 5 *horojn po* 30 *mejloj: entute* 150 *mejlojn.*
La salajro varias. Ili laboras 4 *tagojn po* 10 *ŝilingoj kaj* 2 *tagojn po* 5 *ŝilingoj.*
Antaŭ la milito oni povis aĉeti kvantojn da oranĝoj po malgranda sumeto.

Unless you are certain that you are using them correctly, avoid formations with **po** as a prefix (e.g., **pohore**, **potage**, which are generally used wrongly). The two commonest uses of **po** as a prefix are the words **pogrande** (*wholesale*) and **podetale** (*retail*).

PECO POR PROGRESINTOJ

La sekvanta peco (prenita el artikoleto pri Eric Gill) prezentas penson ne nur tradukindan sed ankaŭ memorindan. Ĝi estas sufiĉe malfacila, kaj mi ĝojos, se oni povos sendi al mi tradukon fluan kaj seneraran.

Love and worship of God, and union with him; and then, implied therein, the dignity of the human person; the need of art, of creative work, for all; the need and value of poverty of spirit and of beauty alike; the need of fellowship in God and for God; the love of whatever is true and good and beautiful and the hatred of whatever is soulless, destructive, ugly—these are the ideals for which Gill stood, and in the service of which he spent himself.

Mi ricevis tri bonajn tradukojn de la lastmonata Peco. Pro tio mi kunmetas la plej bonajn partojn el ĉiuj, kaj mencias la nomon de la tradukinto, kies verkon mi preferas, malgraŭ ĝia nur preskaŭa prefekteco: S-ro G. V. Holden el Blackburn.

Soleco, mi konsideris, estas tiu profunda necesaĵo de la homa spirito, al kiu sufiĉa rekono neniam estas donata en niaj moroj. Ĝi estas rigardata kiel disciplino aŭ pentofaro; sed preskaŭ neniam kiel tia necesega, agrabla, ingredienco, kia ĝi estas en la ordinara vivo; kaj el tiu manko de rekono devenas duono de niaj hejmaj malfeliĉoj.

Mi ŝanĝis *kodoj* al *moroj*; *puno* al *faro*; *la . . . kiu* al *tia . . . kia.* Ekster tio la traduko estas la laboro de la trio.

TIAJ ESTAS LA VIROJ

"Sed Sidney, kara, vi vere ne intencas forgesi min, dum mi ferios? Certe vi skribos al mi almenaŭ unu leteron! Ĉu vi ne promesos tion?"

"Tute ne! Vi iras libertempi, kaj tion vi ne povos fari, se vi devos foruzi vian tutan tempon per la respondado al leteroj de diversaj amikoj."

"Sed tre plaĉos al mi respondi al *viaj* leteroj. Jes, vere, karulo! Ĉu vi ne sendos almenaŭ poŝtkarton?"

"Ne! Vi devos forgesi vian ordinaran vivon kaj ĝui la novan freŝan vivon de la feria urbo."

"Senkorulo! Tamen mi ja skribos al vi!"

"Malŝparo de mono!"

* * *

"Kara Sidney,

Vi granda aminda amuzulo! Vi diris al mi, ke vi ne intencas skribi al mi, kaj ke mi devos tute forgesi vin, dum mi ferias; tamen en malpli ol unu semajno mi jam ricevis de vi tri leterojn! Kial vi diris tion? Stulta karulo! Mi nun komencas ne kredi vian diron, ke vi kredeble ne rimarkos mian foreston dum ĉi tiuj du semajnoj. Antaŭhieraŭ mia koro preskaŭ ĉesis bati pro ekscito, kiam mi vidis vian skribon sur koverto . . . "

P.S.—Please do not send letters intended for the editor or for the office in envelopes addressed to me. This causes delay as well as further postal costs.

P. E. DA GOGO

NASKIĜO

Kidney.—Je 14 Junio, al D-ro Allan J. kaj Myfanwy M. Kidney, Inglenook, Newforgelane, Belfast, filo, Allan Christie.

FIANĈIĜO

Stone-Fry—Reinwein.—George Stone-Fry kun F-ino Hanna Reinwein, ambaŭ Esperantistoj en Londono.

MORTOJ

Allen.—En Februaro, Arthur Allen, membro kaj fidela subtenanto dum multaj jaroj, en Leek, Staffs.

Boutwood.—Je 28 Marto, en Letchworth, S-ino Elizabeth M. Boutwood, vidvino de J. J. Boutwood, J.P.

Jamieson.—Je 2 Aprilo, en Glasgow, Fergus Fraser Jamieson, membro 25-jara. Li fidele subtenis nian movadon.

Matthewson. — En Marto, 55-jara, S-ro H. Matthewson, membro, en Edinburgo.

Norman.—Je 18 Majo, Eleanor Norman, Kings Norton, Birmingham, post sesmonata malsano. Delegito, kaj antaŭa sekretario de Okcidenta Mezlanda Federacio, ŝi diversflanke laboris por la movado. Al Esperanto ŝi donis kviete, sed multe.

Wells.—Je 21 Marto, S-ro H. G. Wells, Delegito en Southall, Middlesex, kie li multe propagandis.

LA KISO

"Kisu min !" knabino petis,
dum naive ridis ŝi :
ruĝajn lipojn supren metis—
"Dolĉa kiso, jen ! por vi !"

La knabeto, dekjarulo,
ŝiajn buklojn lude tiris,
kaj responde "Knabinetojn
mi ne kisas !" li rediris.

Jaroj pasis. Siavice
nun petolas la fraŭlino ;
dum humile li petegas
"Unu kison, amatino !"

Ŝi ne plu infano estas,
kaj la manon, ridetante,
ŝi fortiras, "La knabinojn
vi ne kisas !" redirante.

ELMA D. KELLOGG

B.E.A. BIBLIOTEKO

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* *Denotes Pass with Distinction.*

Addresses.—A correspondent complains that certain Esperantists insist on translating or transcribing place names, to the bewilderment of the postman, who cannot be expected to understand even *Brajtono*, far less *Sudafino*, *Malkara Flanko*. Of course, *inter ni*, we can rightly talk of *Ban-anoj*, *Novkastelo*, and the like. But such words are not fair to the postman.

LA BOVOJ

Laŭ kampa vojo, brue sonigante
sirenon, dum al urbo mi rapidis,
jen ! bovan jungitaron mi ekvidis
pezpaŝan, kiu, pace remaĉante,
staradis, min trankvile rigardante.
Kaj bildoj el antikvo piramidis,
dum mi, frapite, mire, tie sidis,
pri Dia pacienco meditante.

Jen antaŭ mi aperas Faraono,
kaj Nilo, kaj paŝtistoj el Sirio,
kaj muroj Feniciaj, kaj de Dio
eterna far'. Al la motora sono
mi faris finon, kvazaŭ pro admono ;
kaj preskaŭ hontis pri l' rapid-manio.

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